

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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OREGON AND CALIFORNIA.

*Extracted from the Narratives of an Exploring Expedition to Oregon and California,
by Captain J. C. Fremont.*

August 25.—This was a cloudless but smoky autumn morning, with a cold wind from the S. E., and a temperature of 45 degrees at sunrise. In a few miles I noticed, where a little stream crossed the road, fragments of *scoriated basalt* scattered about—the first volcanic rock we had seen, and which now became a characteristic rock along our future road. In about six miles travel from our encampment, we reached one of the points in our journey to which we had always looked forward with great interest—the famous *Beer springs*. The place in which they are situated is a basin of mineral waters enclosed by the mountains, which sweep around a circular bend of Bear river, here at its most northern point, and which, from a northern, in the course of a few miles acquires a southern direction towards the Great Salt Lake. A pretty little stream of clear water enters the upper part of the basin from an open valley in the mountains, and, passing through the bottom, discharges into Bear river. Crossing this stream, we descended a mile below, and made our encampment in a grove of cedar immediately at the Beer springs, which, on account of the effervescing gas and acid taste, have received their name from the voyageurs and trappers of the country, who, in the midst of their rude and hard lives, are fond of finding some fancied resemblance to the luxuries they rarely have the fortune to enjoy.

Although somewhat disappointed in the expectations which various descriptions had led me to form of unusual beauty of situation and scenery, I found it altogether a place of very great interest; and a traveller for the first time in a volcanic region remains in a constant excitement, and at every step is arrested by something remarkable and new. There is a confusion of interesting objects gathered together in a small space. Around the place of encampment the Beer springs were numerous, but as far as we could ascertain, were entirely confined to that locality in the bottom. In the bed of the river in front, for a space of several hundred yards, they were very abundant, the effervescing gas rising up and agitating the water in countless bubbling columns. In the vicinity round about were numerous springs of an entirely different and equally marked mineral character. In a rather picturesque spot, about 1,300 yards below our encampment, and immediately on the river bank, is the most remarkable spring of the place. In an opening on the rock, a white column of scattered water is thrown up, in form like a *jet-d'eau*, to a variable height of about three feet, and though it is maintained in a constant supply, its greatest height is attained only at regular intervals, according to the action of the force below. It is accompanied by a subterranean noise, which, together

with the motion of the water, makes very much the impression of a steam-boat in motion; and, without knowing that it had been already previously so called, we gave to it the name of the *Steam-boat spring*. The rock through which it is forced is slightly raised in a convex manner, and gathered at the opening into an urn-mouthed form, and is evidently formed by continued deposition from the water, and coloured bright red by oxide of iron. An analysis of this deposited rock, give some idea of the properties of the water, which, with the exception of the Beer springs, is the mineral water of the place. It is a hot spring, and the water has a pungent and disagreeable metallic taste, leaving a burning effect on the tongue. Within perhaps two yards of the *jet-d'eau* is a small hole of about an inch in diameter, through which, at regular intervals, escapes a blast of hot air with a light wreath of smoke, accompanied by a regular noise. This hole had been noticed by Dr. Wislizenus, a gentleman who several years since passed by this place, and who remarked, with very nice observation, that smelling the gas which issued from the orifice produced a sensation, of giddiness and nausea. Mr. Preuss and myself repeated the observation, and were so well satisfied with its correctness, that we did not find it pleasant to continue the experiment, as the sensation of giddiness which it produced was certainly strong and decided. A huge emigrant wagon, with a large and diversified family, had overtaken us, and halted to noon at our encampment; and, while we were sitting at the spring, a band of boys and girls, with two or three young men, came up, one of whom I asked to stoop down and smell the gas, desirous to satisfy myself further of its effects; but his natural caution had been awakened by the singular and suspicious features of the place, and he declined my proposal decidedly, and with a few indistinct remarks about the devil, whom he seemed to consider the *genius loci*. The ceaseless motion and the play of the fountain, the red rock, and the green trees near, make this a picturesque spot.

A short distance above the spring, and near the foot of the same spur, is a very remarkable yellow-coloured rock, soft and friable, consisting principally of carbonate of lime and oxide of iron, of regular structure, which is probably a fossil coral. The rocky bank along the shore between the Steam-boat spring and our encampment, along which is dispersed the water from the hills, is composed entirely of strata of a calcareous tufa with the remains of moss and reed-like grasses, which are probably the formation of springs. The *Beer or Soda springs*, which have given name to this locality, are agreeable, but less highly flavoured than the *Boiling springs* at the foot of Pike's peak, which are of the same character. They are very numerous, and half hidden by tufts of grass, which we amused ourselves in removing and searching about for more highly impregnated springs. They are some of them deep, and of various sizes—sometimes several yards in diameter, and kept in constant motion by columns of escaping gas.

In the afternoon I wandered about among the cedars, which occupy the greater part of the bottom towards the mountains. The soil here has a dry and calcined appearance; in some places, the open grounds are covered with saline efflorescences, and there are a number of regularly-shaped and very remarkable hills, which are formed of a succession of convex strata that have been deposited by the waters of extinct springs, the orifices of which are found on their summits, some of them having the form of funnel-shaped cones. Others of these remarkably-shaped hills are of a red-coloured earth, entirely bare, and composed principally of carbonate of lime, with oxide of iron, formed in the same manner. Walking near one of them, on the summit of which the springs were dry, my attention was attracted by an underground noise, around which I circled repeatedly, until I found the spot from beneath which it came; and, removing the red earth, discovered a hidden spring, which was boiling up from below, with the same disagreeable metallic taste as the Steam-boat spring. Continuing up the bottom, and crossing the little stream which has been already mentioned, I visited several remarkable red and white hills, which had attracted my attention from the road in the morning. These are immediately upon the stream, and like those already mentioned, are formed by the deposition of successive strata from the springs. On their summits, the orifices through which the waters had been discharged were so large, that they resembled miniature craters, being some of them several feet in diameter, circular, and regu-

larly formed as if by art. At a former time, when these dried-up fountains were all in motion, they must have made a beautiful display on a grand scale; and nearly all this basin appears to me to have been formed under their action, and should be called the *Place of fountains*. At the foot of one of these hills, or rather on its side near the base, are several of these small limestone columns, about one foot in diameter at the base, and tapering upwards to a height of three or four feet; and on the summit the water is boiling up and bubbling over, constantly adding to the height of the little obelisks. In some, the water only boils up, no longer overflowing, and has here the same taste as at the Steam-boat spring. The observer will remark a gradual subsidence in the water, which formerly supplied the fountains; as on all the summits of the hills the springs are now dry, and are found only low down upon their sides, or on the surrounding plain.

A little higher up the creek, its banks are formed by strata of a very heavy and hard scoriaceous basalt, having a bright metallic lustre when broken. The mountains overlooking the plain are of an entirely different geological character. Continuing on, I walked to the summit of one of them, where the principal rock was a granular quartz. Descending the mountains, and returning towards the camp along the base of the ridge which skirts the plain, I found at the foot of a mountain spur, and issuing from a compact rock of dark-blue colour, a great number of springs having the same pungent and disagreeably metallic taste already mentioned, the water of which was collected into a very remarkable basin, whose singularity, perhaps, made it appear to me very beautiful. It is large—perhaps fifty yards in circumference; and in it the water is contained at an elevation of several feet above the surrounding ground, by a wall of calcareous tufa, composed principally of the remains of mosses, three or four, and sometimes ten feet high. The water within is very clear and pure, and three or four feet deep, where it could be conveniently measured near the wall; and at a considerably lower level, is another pond or basin of very clear water, and apparently of considerable depth, from the bottom of which the gas was escaping in bubbling columns at many places. This water was collected into a small stream, which, in a few hundred yards, sank underground, re-appearing among the rocks between the two great springs near the river, which it entered by a little fall.

Late in the afternoon I set out on my return to the camp, and, crossing in the way a large field of a salt that was several inches deep, found on my arrival that our emigrant friends, who had been encamped in company with us, had resumed their journey, and the road had again assumed its solitary character. The temperature of the largest of the *Beer* springs at our encampment was 65 degrees at sunset, that of the air being 62 deg. 5 min. Our barometric observation gave 5,840 feet for the elevation above the gulf, being about 500 feet lower than the Boiling springs, which are of a similar nature, at the foot of Pike's peak. The astronomical observations gave for our latitude 42 deg. 39 min. 57 sec., and 111 deg. 46 min. 00 sec. for the longitude. The night was very still and cloudless, and I sat up for an observation of the first satellite of Jupiter, the emersion of which took place about midnight; but fell asleep at the telescope, awaking just a few minutes after the appearance of the star.

The morning of the 28th was calm, and the sky without clouds, but smoky; and the temperature at sunrise 28 deg. 5 min. At the same time, the temperature of the large *Beer* spring, where we were encamped, was 56 degrees; that of the Steam-boat spring 87 degrees, and that of the steam hole, near it, 81 deg. 5 min. In the course of the morning, the last wagons of the emigration passed by, and we were again left in our place, in the rear.

Remaining in camp until nearly 11 o'clock, we travelled a short distance down the river, and halted to noon on the bank, at a point where the road quits the valley of *Bear* river, and, crossing a ridge which divides the Great Basin from the Pacific waters, reaches Fort Hall, by way of the Portneuf river, in a distance of probably 50 miles, or two-and-a-half days' journey probably for wagons. An examination of the great lake, which is the outlet of this river, and the principal feature of geographical interest in the basin, was one of the main objects contemplated in the general plan of our survey, and I accordingly determined at this place to leave the road, and after having completed a reconnoissance of the lake, regain it subse-

quently at Fort Hall. But our little stock of provisions had again become extremely low; we had only dried meat sufficient for one meal, and our supply of flour and other comforts was entirely exhausted. I therefore immediately despatched one of the party, Henry Lee, with a note to Carson, at Fort Hall, directing him to load a pack horse with whatever could be obtained there in the way of provisions, and endeavour to overtake me on the river. In the mean time, we had picked up along the road two tolerably well-grown calves, which would have become food for wolves, and which had probably been left by some of the earlier emigrants, none of those we had met having made any claim to them; and on these I mainly relied for support during our circuit to the lake.

In sweeping around the point of the mountain which runs down into the bend, the river here passes between perpendicular walls of basalt, which always fix the attention, from the regular form in which it occurs, and its perfect distinctness from the surrounding rocks among which it has been placed. The mountain, which is rugged and steep, and, by our measurement, 1,400 feet above the river directly opposite the place of our halt, is called the *Sheep rock*—probably because a flock of the common mountain sheep (*ovis montana*) had been seen on the craggy point.

As we were about resuming our march in the afternoon, I was attracted by the singular appearance of an isolated hill with a concave summit, in the plain, about two miles from the river, and turned off towards it, while the camp proceeded on its way to the southward in search of the lake. I found the thin and stony soil of the plain entirely underlaid by the basalt which forms the river walls; and when I reached the neighbourhood of the hill, the surface of the plain was rent into frequent fissures and chasms of the same scoriated volcanic rock, from 40 to 60 feet deep, but which there was not sufficient light to penetrate entirely, and which I had not time to descend. Arrived at the summit of the hill, I found that it terminated in a very perfect crater, of an oval or nearly circular form, 360 paces in circumference, and 60 feet at the greatest depth. The walls, which were perfectly vertical, and disposed like masonry in a very regular manner, were composed of a brown-coloured scoriaceous lava, evidently the production of a modern volcano, and having all the appearance of the lighter scoriaceous lavas of Mount *Ætna*, *Vesuvius*, and other volcanoes. The faces of the walls were reddened and glazed by the fire, in which they had been melted, and which had left them contorted and twisted by its violent action.

Our route during the afternoon was a little rough, being (in the direction we had taken) over a volcanic plain, where our progress was sometimes obstructed by fissures and black beds composed of fragments of the rock. On both sides the mountains appeared very broken, but tolerably well timbered.

(Continued in our next.)

CLITHEROE CONFERENCE.

We had the pleasure of attending this conference, in connexion with elder Lucius N. Scovil, quite unexpectedly, as our visit was one for the sake of health, unconscious of the conference being held. However we were glad to meet with old friends with whom we have been familiar from our earliest connexion with the work of the Lord, and we rejoiced much to find them still unwavering in the principles of truth. This conference was held on Sunday, August 30th, 1846.

The meeting being called to order, was opened by singing and prayer, after which it was unanimously voted that elder William Speakman, president of the conference preside on the occasion. Elder William Wolstenholme was chosen clerk.

The officers present on the occasion were 3 high priests, 10 elders, 8 priests, 9 teachers, and 5 deacons.

The representation of the branches was then called for, numbering nine, containing 313 members, 14 elders, 25 priests, 19 teachers, and 6 deacons, all in good standing, and with favourable and encouraging prospects.

The alterations necessary by the ordination of new officers was next attended to, when it was voted that William Cottam be ordained an elder for Clitheroe, and John Turner, deacon for the same. Also John Bailey, priest, for Chatburn, and John Chadburn, teacher. Thomas Eaglin, priest for Settle, and William Parker, priest for Burnley. The president then called for the brethren nominated to speak their minds concerning their several appointments, when they arose and respectively proclaimed their willingness to serve the Lord in any capacity, and that they were determined, by the help of the Lord, to do all in their power to roll on the great work of the Lord.

Those nominated were then ordained under the hands of elders Scovil, Watt, and Speakman.

The president then rose, and proceeded to lay before the Saints the necessity of establishing a systematic mode of sustaining himself in the necessities of life, remarking that his support had hitherto been casual, and the burden of it had lain upon a few, which he considered might be remedied by adopting some method whereby all would be called upon to bear their share of the burden.

He was followed by elder G. D. Watt upon the important duties of the priesthood, showing them the evils arising from rashness, and advising in all things, to act in charity and love. He also made some excellent remarks upon the subject introduced by the president, which it is to be hoped will have a salutary effect by inducing them to become liberal in all their actions, more particularly to the servants of the Lord.

The meeting was then closed by singing and prayer.

AFTERNOON SERVICE.

The meeting was opened as usual by singing and prayer, the sacrament of the Lord's supper was then attended to, after which elder Ward rose to make a few remarks on the ordinations that had taken place in the morning. He remarked that as the several members of the body were necessary to complete the body, so were the various offices in the church of Christ. He knew that erroneous views were extant respecting the different grades of office in the church of Christ, but he wished to establish in their minds the great principle that all the officers were equally honourable, and that if an individual did his duty as a deacon faithfully, it was not necessary for him to pass through the various grades of offices to entitle him to receive an endowment in the temple of the Lord—as a faithful deacon he would be entitled to all the privileges as well as if he were faithful in the office of high priest.

Elder Ward again rose to make some remarks upon the Joint Stock Company. He said that it was generally known that elder Hedlock was no longer with us, and that he had got into embarrassed circumstances principally by being too good natured, and not having sufficient cunning to meet the villany of the parties with whom he had to deal in Liverpool. But they rejoiced that in what to many might be considered the downfall of the church, had been the salvation of it. He would explain. When creditors came to inquire for brother Hedlock, he also stated that they in connexion with the Joint Stock Company were creditors also to a large amount, at which of course, they were much surprised, thinking that all things belonged to brother Hedlock. He then stated that they had secured the premises at Stanley Buildings, with the fixtures, free from the intrusion of any creditor, to the Joint Stock Company, and for several hundred pounds less than they could have made the bargain had brother Hedlock been on the premises. He stated also that they were commencing business in a variety of small ways, and that they had taken out a license as a Passenger Broker, which would be necessary even to ship for California, and he thought the company might avail itself of the privilege to ship emigrants to America as usual. He was convinced that the emigration business was a very profitable one when rightly conducted, and as it would now be under

the immediate control of the directors of the company, there was not much fear of a profitable result. He further remarked that already more than ten thousand applications had been received, which exceeded the amount of the original capital, and while he would encourage the Saints generally to send in their applications, we must wait until our next general meeting to increase the capital to thirty thousand as proposed. He further remarked on the salvation that had been effected by the company, for had it not existed, every thing must have gone down with brother Hedlock, but as it was, the premises at Stanley Buildings, and every thing else had been secured for the advantage of the company. He then referred to the offer that we had made from elder Russell, of a fine new ship, for our especial use, of the best possible construction and build that could be. He stated that elder Russell determined to give with the ship, eight hundred pounds as tithing, eight hundred as shares in the company, and some four hundred for the good of the church, to be at the disposal of the presidency. This noble offer could only be met by the most prompt and energetic labours of all, and it behoved every elder to labour diligently in promoting the cause of the Joint Stock Company. He believed sincerely that the company had been originated by the suggestions of the spirit of God, and that it would prove the only effective means by which the Saints would have any hope of gathering to the land of Zion. He therefore exhorted the Saints to be diligent in connexion with the company, that they might be able to meet every exigency that arose. While he reflected on the importance of the company to the church, he believed also that the grand enemy of all truth was aware of its importance also, and that he had done his utmost to overthrow it if possible; in this however he had hitherto failed, and the company now stood in a position that was not anticipated without the expenditure of several hundred pounds more than it had cost them. He trusted therefore that the Saints would be diligent and faithful in connexion with the company, that the objects hoped for might be accomplished.

Elder Scovil agreed with the remarks that had fallen from elder Ward. He alluded to the sacrament of which they had been partaking, and anticipated the delight the Saints would experience if they were privileged to partake of the ordinance in the Temples of the Lord.

Elder Watt urged the necessity of faithfulness in the discharge of their duties. He considered the Joint Stock Company as a germ from which glorious things would spring in these last days, by converting the multitude of the sea unto Zion, and bringing the riches of the earth unto her.

Elder Watt preached to a very crowded audience in the evening, which closed the services of a day, which we doubt not will be long remembered with pleasure.

MACCLESFIELD CONFERENCE.

Beloved brother Ward,—The assembly of the Macclesfield conference, according to appointment, took place on the 30th ult., as follows:—

A council meeting being convened at ten a.m., composed of as many of the officers from the district branches as could avail themselves of the privilege to meet with their brethren here, to facilitate the onward progress of the great work of the last days, on which occasion unity was, I believe, the true characteristic. Previous to this occasion, there had been measures adopted, practically to organize a council composed of officers belonging to all the branches (Macclesfield and Bollington excepted), to meet once a month to arrange and supply the need of the whole, both as to the ministration of the word, &c., and the paying of shares to the Joint Stock Company. Elder Thomas Nicholson, of Crewe, having been chosen unanimously, as the presiding elder of that council, and treasurer for the shareholders; brother Samuel Drinkwater, secretary. The plans for ministering to be renewed monthly:

numbered and designating the names. The reason of the adoption of such a plan was originally suggested by having heard of the many informalities recurring, owing mainly to the long distance and remoteness of the branches from each other. I shall feel happy to be honoured and favoured with your counsel, respected brother, should you see it defective; be it so or not, I shall feel honoured by a communication from you, be it ever so short, aware that you have not time to spend in trifles.

The conference met at two p.m., the meeting was opened by singing the hymn on the 9th page, prayer by elder E. Horrocks, singing again. Proposed that elder Goodfellow preside—carried unanimously; also that elder J. Walker act as secretary—unanimous.

Elder Goodfellow rose and offered some important instructions applicable to the present state of the conference, as regarded the duty and calling of officers and members, insisting upon a firm and undeviating adherence to the head, and the necessity of upholding them by their prayers, &c.

The number of officers was then called for, which was as follows:—10 elders, 7 priests, 7 teachers, and 2 deacons.

The officers from their respective branches were next called upon for the representations, &c., which was as follows:—*Macclesfield*, 103 members including 4 elders, 4 priest, 6 teachers, 2 deacons. *Bollington*, 37 members, including 2 elders, 2 priests, 2 teachers, 1 deacon. *Middlewich*, 27 members, including 2 elders, 4 priests, 1 teacher. *Northwich*, 11 members, including 1 elder, 1 teacher. *Crewe*, 23 members, including 1 elder, 4 priests, 2 teachers, 1 deacon. *Plumley*, 13 members, including 2 elders, 2 priests, 2 teachers. *Budworth*, 7 members, including 1 elder, 1 teacher. *Rookery Bridge*, 2 members, including 1 elder. *Total*, 223 members, 14 elders, 16 priests, 15 teachers, and 4 deacons.

Elder Goodfellow then offered some general instructions, shewing the necessity of firm and undeviating adherence to the laws and order of the church, as illustrated by Paul in the 12th chapter of the 1st of Corinthians, as a preventative to the forsaking the assembling of ourselves together, and that for the purpose of exhorting one another, and so much the more, as we see the day approaching. Observing that there are many spirits abroad which are not of God, also to avoid dealing in slander, and seeking opportunity to malign the character and reputation of the brethren and sisters, for charity "thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

It was then moved and seconded that brother G. Williams, of Budworth, be ordained to the office of elder, formerly a priest. Carried unanimously.—Also that brother Cornelius Head be ordained to the office of a priest. Carried.—Also that brother Oddy be ordained to the office of a teacher. Carried.—Also that brother Frederick Markland be called and ordained to the office of a deacon.—Also that brother Humphrey Holloway be called and ordained to the office of a teacher in the Bollington branch. Both carried unanimously.

The ordinance was next administered, which done, the several officers representing the branches bore their testimony while a spirit of unity prevailed. It was indeed, and in truth, a season of love, abounding beyond any calculation which could have been warranted upon a review of the state of the conference, as a whole, but especially the Macclesfield branch.

I thank God, the thick dense mist which has hung around for a long time, begins to be illumined by the brighter rays of the millennial morn. Thrice welcome the advance of solar light and influence which is promised. Yea! the mid-day glory, when it may be sounded through the spacious vault of heaven as well as over earth and seas. "Arise, shine, thy light is come and the glory of the Lord is risen upon thee." Amen.

JOHN GOODFELLOW, Presiding Elder.

JOSEPH WALKER, Clerk.

GENERAL CONFERENCE OF ELDERS.

We proceed to give a few items of this meeting, which was held, pursuant to notice given, in Liverpool, August 22nd, 1846. The arrival of brethren from different parts of the kingdom being numerous, the meeting was adjourned from Stanley Buildings, to the Music Hall.

The meeting was called to order by elder Simeon Carter, lately from Nauvoo, and opened by singing and prayer.

Elder Ward was then unanimously chosen to preside, and elder G. P. Waugh to act as clerk.

There were present on the occasion, high priests, 8; seventies, 4; elders, 33; priests, 7.

The meeting was addressed by elders Ward, Carter, Banks, Lucius N. Scovil, (lately from Nauvoo), G. D. Watt, D. C. Kimball, Capt. Dan Jones, and many others, on the objects for which it was called together, and extensive statistical accounts were given in relative to the branches in general.

In consequence of the absence of elder Hedlock, the following are some of the motions which were voted on the occasion, and which the meeting requested should be published in the STAR.

It was moved by elder Dan Jones, and seconded by elder G. D. Watt, that the thanks of the meeting be given to the President and Directors of the Joint Stock Company for their successful exertions in securing the premises and fixtures at Stanley Buildings, to the company. Carried unanimously.

It was moved by elder Simeon Carter and seconded by elder Lucius N. Scovil, that the meeting uphold elders Ward and Banks, as counsellors of the presidency in this land, which was also carried.

Elder L. N. Scovil stated that he put full reliance in counsellors Ward and Banks, and should act under their authority, and therefore he seconded the motion.

Elder Cain coincided with brother Scovil's statements and should do the same.

A vote of confidence was then given on behalf of elder Thomas Wilson, as secretary of the Joint Stock Company.

It was proposed by elder Ward and seconded by elder G. D. Watt, that elder L. N. Scovil, in the mean time, act as counsellor to brother Ward in connexion with brother Banks, which was carried unanimously.

It was also voted that elder Simeon Carter be appointed to labour as a travelling high priest, under the direction of the presidency, and that he commence his labours in the Manchester conference.

Notice was then given that elder Joseph Cain had on hand some 700 volumes, half-bound, of the fourth and fifth volumes of the *Times and Seasons*, at six shillings per volume, which he wished to dispose of for the benefit of the Saints in the west.

It was then voted that the resolutions passed should be published in the fourth number of the eighth volume of the MILLENNIAL STAR, after which the conference was brought to a close by prayer from president Ward.

THOMAS WARD, President.
G. P. WAUGH, Clerk.

THE JOINT STOCK COMPANY.

The progress and success of this company lies entirely in the hands of the shareholders, according to their faithfulness and diligence in paying their instalments must its prosperity be; the way is clear and open for its labours to commence for the benefit of all, and its prospects of success are very encouraging; let therefore all who have the good of the cause of God, and the welfare of the company at heart, use every exertion to carry out the great designs contemplated by its formation.

PEACE, PEACE.

It will be the characteristic of the last days, that the various professors of religion will be proclaiming unto the multitude that they shall have peace, when behold sudden destruction is nigh at hand. We presume that the Saints will not be deceived by this cry, they have we trust been better taught; never do we remember the elders of Israel ever attempting to deceive their hearers by such a proclamation. The whole tenor of sacred truth, whether ancient or modern, testifies to the falsity of such a condition of things, until the time comes that the Ancient of Days shall sit. But to the Saints generally speaking in this land, we would ask, do they believe that they are to be made perfect through sufferings? If so we would inquire, what, comparatively speaking, have they suffered? Surely no one can deceive himself so far as to suppose that he has passed the fiery trial, and that he is fitted to stand upon Mount Zion with the hundred and forty and four thousand who have come up through great tribulations, and have washed their robes and made them white in the blood of the Lamb. People of the Lord, reflect, be not deceived, but let a word to the wise be sufficient.

EDITOR.

ZION.

Prepare, prepare ye saints of the Most High,
Behold the bridegroom standeth at the door;
The signs declared, announce his coming nigh,
When grief and pain shall vex your souls no more.
But joyful rest, and nature's boundless store
Shall bless the sunshine of a thousand years,
Where friendship ne'er betrays the love it bore,
Nor dims faith's tranquil face with brim-ful tears,
Nor clouds its hop'd-for prospects, with alarming fears.

Beyond the cloud-capt mountains, far away,
The priesthood of God's testimony's borne
To southern climes of mild pacific ray,
Where peaceful rest shall crown the sorrow-worn
With triple-portioned love for by-gone scorn.
Nursed by the care of heaven's mighty power,
The infant church will rise like sunny morn,
From east to west the glowing light shall soar,
Till dark chaotic night its brightness melts before.

From far the gathering tribes shall flocking come,
Like swift-winged messengers, out o'er the sea,
To join the reaper's happy harvest home,
With everlasting songs of heav'nly glee.
On Zion's Mount a father's mind will see
His offspring's seed, and claim them for his own;
A long, long patriarchal pedigree,
Restored by gospel light, before unknown
To this dark world, where sin's vast ruin reign'd alone.

Hail glorious day! when gath'ring Saints command
The joint-stock riches of a hundred isles,

And equal-balance'd justice bless *the land*,
 Where clear-eyed virtue o'er industry smiles;
 And joyful ease emparadise the toils,
 Of woe-worn pilgrims in the trying day,
 Who've bore the scorn 'mid deep alluring wiles,
 And deadly venom'd, dark apostacy,
 To bring again Messiah's universal sway.

Prepare the royal robes ye saintly throng,
 The marriage day of heav'nly nuptials near,
 When the *fair bride* and festive banquet song.
 Shall crown the triumphs of a higher sphere,
 While ransomed children palms of vict'ry wear,
 Patriarchs, prophets, martyr'd saints, and kings
 Around the throne, in homage deep revere
 The mighty God, who thus salvation brings,
 And all confess him Lord o'er all created things.

Kilmarnock, August 7th, 1846.

LYON.

LETTER TO THE EDITOR.

11, North Street, Clarendon Street, Hulme, Manchester, Sep. 4th, 1846.

Dear Brother Ward,—At the request of elder John Banks I submit the following to you for publication in the *Star*, if you deem it wisdom.

You are fully aware that "trumpet-tongued" rumour has of late been very active in this neighbourhood, and as it invariably happens, each repetition of a tale is likely to add something to its magnitude, and frequently to the criminality of its charges. But I cannot acknowledge that all the idle stories that have been circulated have emanated from myself, not by any means. That I have certainly used expressions that cannot be substantiated, I freely acknowledge, at a time when I was deceived by the representations of another party, who shall here be left nameless. I deeply regret that I should ever have used expressions that wounded the feelings of a friend and brother, but with regard to many tales afloat I utterly renounce them, yet at the same time I am anxious through the medium of the *STAR* to recall what I have said, although at the time I was led to believe my assertions were true.

I remain, Dear Brother,

Yours as ever,

DAVID C. KIMBALL.

EXTRACT OF A LETTER FROM NAUVOO.

June 18th, 1846,

Dear Father, Mother, Sister, &c.—No doubt you will be surprised to see a letter from Nauvoo by me, after having seen one I sent in the winter, which stated that I was on the eve of going west. Well, it is true, I have been with the camp until now and am going back, therefore I write while having an opportunity of sending. I would inform you that we are all well, and that my dear child was glad to see me when I got back. The reason why I came to Nauvoo was, I brought a team to fetch a load of goods and to take my child along, for I felt uneasy at not hearing from you, nor receiving any intelligence of my

child or my affairs. While writing at this time, I must be very brief. Were I with you I could tell you many things that would be interesting, but at present a few must suffice. I suppose you have heard of the terrible war, blood, and thunder which Nauvoo has been the scene of within the last few days, but cheer up no harm has occurred—no men or women put to the sword at this time, only a few men whipped, and that because they were too old to defend themselves. A posse of old women would frighten all the mob away.

I wrote to you last February, and hope you received the letter; but I will now inform you where I have been since. Myself and David Moss were in the same company, and during the months of February, March, and April it was very cold and wet, with snow a great portion of the time. Our duty was to guard the camp, and when travelling to assist the wagons out of rough places, &c. While in the settlements we were passing through, we did a great deal of work, while the camp was resting for a few days, such as making rails, digging cellars and wells, for which we got corn for our horses and cattle, and provision for ourselves. Two or three hundred would soon earn some provisions. In this manner we went on until we came to Lucas Creek—the roads had been bad, the spring was very late, and not much feed for our horses and cattle until near the middle of April. David, myself, and our company often were sent into Missouri to work and get provisions. We went and got work, some at thrashing, some splitting rails, ploughing, clearing land, &c. We were in the mob country, or rather near the scenes of the troubles which the Saints had before in Missouri—only twenty miles from Di Ammon, and forty from Far West. I would say, that through the country which I have travelled, there are some of the most beautiful and picturesque scenes that I ever saw. I have seen Gisburn Park, Clerk Hill, and other parks and plantations of the rich in England, but here nature alone, unassisted by art has outvalled those places. Here and there you may see frightened deer bounding over the prairie, or hear the turkey cocks gobbling in the borders of the timber. Many deer and turkeys we have had—each company sending out a man or two for hunting, when a turkey, weighing twenty-eight or thirty pounds, would be cut up at one time for each company of ten.

While in Missouri one of the company took a prison to build, others built barns. Our company took a barn to build, so that we had plenty of work. In the meanwhile the camp travelled on to the Weldon Fork of Grand River, where they stopped to make a farm or resting place for those that should come after. They fenced in a large field of two or three hundred acres I believe, if not more, so that those that wished could put in a crop. That place they called "Garden Grove." About forty miles further on they made another farm or resting place. From Missouri I went up to the first camp or Garden Grove, where I had been expecting letters or tidings from you or from my brother John about my child, as I heard that elder Woodruff had got back. I assisted four weeks to make a little farm about three miles from the camp, and still not hearing anything of my child, I was determined to go with a team to fetch along a load of goods, and bring on my child. You would have been surprised at the companies of wagons, cattle, &c. that we met, miles on miles, all over the prairie, wherever you cast your eyes there were white covered wagons and tents. I met numbers of people that I knew. One morning I started out on my journey before day break, and had not proceeded far, when asking one of the brethren who was captain of the company which was the next we passed, he told me brother Woodruff. I thought probably he would know something about you, but remembering you mentioned brother Sheets, I asked one of the women if there was a man in the company of that name. She said there was, and that he had lately come from England. I went to his wagon, he got up when I told him my name; he told me Joseph Cook had come, and that you were all well, and that he had seen brother John, who had been at St. Louis, and was going to take Ann and child there, and then to go to the west. This was on the prairie about 160 miles from Nauvoo. Brother Sheets and wife are well, and would be glad to be remembered to you. I was not more than five minutes with him, as our team and selves were in such haste to get to Nauvoo. Before we got there, the report was that the mob had come and were driving our brethren out of the city over the river. I was all on thorns, for I never felt more like fighting in my life, when I thought of the circumstances, of widows and children, and all our poor brethren who had not the means to convey themselves away, to be driven away in that manner, but when I got to Nauvoo, I found it all false. True, the mob had met close to, for the purpose of driving and burning, but the new citizens and a few of our brethren had, under the command of Sheriff Backenstos and Col. Markham, gone to disperse them, but the birds had flown. I found my child very well with Uncle Moss and Aunt, and I assure you he was glad to see me. I found Nauvoo, but oh, how desolate! The houses uninhabited, the once beautiful gardens full of weeds; peach and apple trees broken, and fences down; instead of peace and happiness there was ruin and desolation; but cease, my soul, mourn not over the desolation of this place, I look forward for more happy and glorious days. Is it not true that all those who will live

godly in Christ Jesus shall suffer persecutions? I doubt not, I count all things but small in comparison to what this ungodly generation have to answer for. All that I desire is, that I may be enabled to stand through all the fiery trials that may be before us. We read that the ancients wandered about, or dwelt in the dens and caves of the earth, and suffered all things patiently; therefore, gird up your loins, be faithful, neglect not to call upon the Lord, and I will tell you he will not forget his people. Remember me, and all the brethren in your prayers. * * * * *

Brother Joseph Fielding wants me to go along with them, I expect I shall go to drive one of his teams; as for my house, &c., lot and land, I shall have to leave them, very likely unsold, for people know we must go, so that they can get them when we are gone. I do not care a fig about them—it is a day of sacrifice. Tell my friend, Robert Walker that I received his letter, and was glad to hear from him, as for the savages he mentions, I fear them not, for I am a friend of theirs, and a kind spirit begets its likeness. I have been where but few white men have been, but there you may see the Indian's wigwam, there are his fixings for drying his venison, there lie the bones of deer, elk, or turkey; and ere twelve or eighteen months have rolled over, if my life be preserved, and my health is good, I shall be able to tell him something of the West and its inhabitants.

I start in a day or two for the West, I have kept a journal of my travels, &c., daily, but left it up at the camp. Remember me to all the Saints, and believe me to be your affectionate son,
 THOMAS COTTAM.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1846.

WE have to apologize to the churches generally for omitting to notice in our last number the arrival of elder Simeon Carter, and elder Lucius N. Scovil, from the West, we however embrace the present occasion to do so, and feel assured that the Saints throughout the land will feel, sooner or later, the benefits arising from their visit. We also are glad to announce that several more elders are expected daily from Nauvoo.

We feel to give the greatest possible encouragement to the Saints throughout the kingdom, on the prospects that are before us, for notwithstanding all the difficulties we have had to contend with, we sincerely believe that the Saints by their trials will become mightier servants of God, and that still greater objects may be accomplished than we have hitherto beheld.

It will be generally known that owing to existing circumstances, our cares and business have much increased, and that consequently the publication of the STAR at its due time has been more than we have been able to effect; we regret this much, but request the exercise of charity on the part of our readers, pledging ourselves to remedy the evil as soon as possible.

We would desire to offer a word of caution and counsel to the Saints generally, in relation to the many objects employed by the powers of evil to lead them astray from the path of truth; these efforts will assume every variety of shape, but their nature may be generally detected by the spirit and fruits resulting from them;

whether it be to reject the legal authority and governing power of the church, or to follow any one that may arise with pretensions to govern and control the church. Here then it behoves the Saints to mark well the spirits, and the effects produced thereby. Does the reception of any spirit lead you to cherish a feeling of rebellion in the heart? if so, be assured that it is not of God. Does it lead to indulgence in a desire to detect and point out the failings and weaknesses of others? then be assured it is not of God. If by its influence you more readily indulge in feelings of anger, if you are more irritable, and are less happy, because of feeling the loss of love in your bosom, then be assured it is not of God.

Many have been privileged for years to receive of the principles of eternal truth, each new accession having brought with it joy and gladness, because it harmonized and became one with the truths they had received before, and this must ever yield pleasure, and bring conviction of the genuineness of that which they receive.

But, on the other hand, are sentiments and doctrines presented to you that do not harmonize with those principles which you have felt to be truth, and which have been a source of happiness to you, be assured such principles are not of God, but have emanated from another source. The statements of the ambitious man, or the knave may exhibit at first view a considerable degree of plausibility, but you have a better criterion by which to judge of matters; you can test them by the spirit of God, and by carefully watching the effects produced by the reception of their doctrines.

Under every temptation let us fall back to the first principles of truth, let us consider the work of the Lord from the beginning, and we shall not be so easily led away by every wind of doctrine, but shall feel the consecutive movements that have attended the progress of the kingdom of God, as one continuous and harmonious whole, leading the faithful and honest in heart to the glorious destiny that shall be the reward of all that adhere steadfastly to the principles of truth.

In recalling to memory the history of the church of Christ in these last days, there are some peculiar traits of character in all that have become apostates, that it will be profitable not to overlook. We have often witnessed the powerful effect produced upon many persons, by the simple declaration of the first principles of the gospel; they have acknowledged its potency, rejoiced much at the light of truth which on many occasions they have been honest enough to compare with the systems to which they were attached, and to confess its superiority; yea, we have known them ready on some occasions to exclaim almost in public assemblies, that they knew it to be truth; and yet these very individuals have, through the temptations of Satan, even for a period of years, been looking for something that should prove that the work of the last days was not true, something that should sap its foundations, and provide an apology for their non-obedience of those principles of which they felt so much the force.

Now this very principle has been characteristic of those persons who have finally become apostates from the church. There has appeared to have been an innate spirit of rebellion against authority which would seize the first opportunity of throwing of the yoke of obedience. Let but one start up, and take the lead in rejecting the authorities of the church, and they were ready to follow immediately, and for a season they would continue in connexion with the same, but as the elements of truth and error will never adhere together, so finding they had made a false step, they would return penitent to the bosom of the church, but only to wait for another apology to find fault with the authorities, when again they would make another erratic flight, perhaps to return again as before, or otherwise plunge into the depths and wickedness of the vilest of apostates. We could here name, if so disposed,

many whose career has been exactly as we have described, and though they have more or less been connected with the church for years, such have been their proceedings from the beginning.

The Saints will do well to watch against the influence of such a spirit, and see that they put it far from them, ere they are led to apostacy and ruin.

Another characteristic of such persons is that they have in general a plea against authority on the score of iniquity, coming forth with great professions of sanctity and righteousness, and declare themselves as horror-struck with the conduct of those against whom they have rebelled, while at the same time, in many instances, we have known them to be the very personifications of every kind of iniquity in themselves, and associated with the vilest of the earth, and the murderers of the innocent. This plea of iniquity, and of unrighteousness, is one of the most deceptive agents made use of by the evil one, in spreading a snare for the feet of the Saints, and is therefore the more necessary to be guarded against by all.

We have published what we consider a very interesting letter from elder Thomas Cottam, who formerly resided at Waddington, near Clitheroe; he was one of a large party who went out some few years ago in the ship "Hope," Captain Soule. Our brother was ever distinguished for his faithfulness and integrity, and his statements may be fully relied upon in every respect,

ITEMS OF NEWS.

A Trieste letter of the 15th ult., says:—"The last accounts from Jerusalem represent all Palestine to be a prey to the horrors of famine, caused by the rivers and streams being dried up. At Safet many persons had already perished from want of food."

The council of Mormons at Nauvoo have agreed to sell their Temple for 200,000 dollars, and remove the remainder of their community, now estimated at 8,000 souls, during the summer.—*Douglas Jerrold's Weekly Newspaper*.

The *Universe* states that a petition to Almighty God for the removal of Satan from the earth, lies for signature in a street in Newington-butts, and that above 80,000 names have been appended to it.—*Ibid*.

THE LATE EARTHQUAKE IN ITALY.—By letters from Leghorn, of the 17th of August, we have the following account of a dreadful earthquake in that town and the volcanic district of Maremmes:—"This town has experienced an earthquake, which has thrown the inhabitants into the greatest state of alarm. On the 14th instant, at 50 minutes p.m., the first shock was felt, having been preceded by a subterranean noise. The shock lasted seven or eight seconds. The oscillations were at first perpendicular, and as if produced by a rising up of the earth, taken from the south-east to the north-east, and repeated five or six times. Household furniture was displaced and thrown down, the church bells violently agitated. The noise produced by the cracking of beams and the walls which opened, gave warning of an impending catastrophe. The inhabitants, terrified, threw themselves into the street, evincing the greatest fear and despair. During the night several other shocks were felt; the earth seemed to be in a continued convulsion. The sky was free from clouds, but there was a thick mist in the air, which produced a melancholy on the mind. The palace occupied by M. de la Rochefoucault, the French Minister, has been much damaged. A stone from the ceiling fell on the chair Madame de la Rochefoucault had left a few minutes before the earthquake. The house of M. Brenier, Consul-General, has also suffered; at an angle it sunk, and all the inside walls are full of crevices, and shaken. The villa established by M. Moreau, the son of the cashier of the Bank of France, has been seriously damaged.

M. Moreau passed the night in a carriage in his garden. The earthquake was more violent, and did more damage, in the country round; and great disasters have occurred, especially in the Maremmes, a volcanic country, which still bears the signs of a subterranean influence. Whole villages have been thrown down in the Saulia, Lorenzana, Osciano, and Casciano, the centre of the oscillating motion, and at about five leagues from Leghorn. At Volterra, a Government prison fell, burying several prisoners. The number of persons killed is stated to be, in all the districts, 38, and 140 wounded, of whom 58 seriously. The effects of the shock extended to Pisa. The vaulted roof of the old church of St. Michael fell at the first shock. The congregation had just left the building after divine service. The houses of the town were shaken, but the shock being less than at Leghorn, did not cause so much damage. Several natural phenomena occurred. Spouts of muddy and boiling water sprang out of the earth. A lake has been formed in a sunken space of land. All the villas in the neighbourhood of Pisa have been considerably damaged. The farms and peasants' dwellings have, more or less, suffered on the whole line of the shock. During the last four days, the earth has not ceased to shake at intervals. Looking to the state of the houses at Leghorn, a smart shock would evidently complete the ruin of the town. A portion of the inhabitants have left the town; many are bivouacking under tents in the public places; many are on board the boats. The Government has lost no time in sending into the rural districts engineers, medical men, medicine, and provisions. It is stated that on the 10th of August a slight shock of an earthquake was felt in the city of Naples, but, fortunately, without any injury being done." A letter from Leghorn, of the 22nd of August, states that the earthquakes in that city had at length ceased. The number of persons killed is reported at 70, and 180 have been wounded. A great number of houses have been destroyed, and four thousand persons have in consequence been deprived of shelter.

A violent shock of earthquake took place at Syracuse, on the 7th ult. Several houses were thrown down, and twenty persons are said to have been killed. The heat is described as extraordinary.

A smart shock of an earthquake was felt in Switzerland on the 17th ult. The commotion shook the houses at Morges and Yverdon, threw down chimneys, rang the public bells, and overthrew men and animals.

SIGNIS OF THE TIMES.

To every one observant of the signs of the times, there are many things present themselves of a very serious aspect at the present time, even to nations that have basked for many years in the sunshine of prosperity. We refer again to the almost entire destruction of the potatoe crop, an article so generally employed as a staple part of the food of the people of these realms. Again, the consequences of the poor and wretched inhabitants of many parts being compelled to eat the same in its corrupted state, which in several unquestionable instances have been productive of severe and fatal cases of cholera.

Add to this the very extensive and destructive murrain amongst cattle, which baffles the skill of every one to counteract its effects. These things, with others that might be enumerated as peculiar to the present era, cannot be overlooked, nor be considered of light importance by any observant of events, and especially if connected with the kingdom of God. Let all things therefore have their due effect, and inasmuch as we are serving the Lord with all diligence, we know that all things shall work together for good to them that love God, and are the called according to his purpose.

O, ADAM!

BY W. W. PHELPS.

EVE. O, Adam, will you come with me?
 For God has said that we are free
 To all of Eden's joys and powers,
 To pluck and eat her fruits and flowers,
 So we may cull the garden through
 For flowers for me, and fruit for you.

ADAM. All, save the tree of knowledge there,
 You may, my fairest of the fair.